

power to upward who believe, ACCORDING TO the working of his mighty power, WHICH HE WROUGHT IN CHRIST WHEN HE RAISED HIM FROM THE DEAD." Eph. 1, 19, 20. It is *this* that gives us assurance of response to our prayers. Eph. iii, 20. It is *this* that makes the preacher an efficient ambassador of Christ, "mighty through God to the pulling down of strongholds." 2 Cor. x, 4. See also the sole reliance and triumphant boast of Paul in Col. i, 29, and 2 Cor. ii, 14, and iv, 5, 7. It is perilous to undertake exorcism by verbal incantations. Acts xix, 13-16. Jesus will not suffer his great name to be used as a forgery.

Before closing I must again refer to your letter. You say "you have never seen a stroke from my pen that you cannot endorse." Not a pen testify, otherwise I covet to have my articles sifted, but only according to the unequivocal meaning of God in the flesh. This fact, in its infinite applications, I keep constantly in view in every line I write.

You "hope that the readers of the EVANGELIST will appreciate my labors, and remember 1 Cor. ix, 11, so as to cause many a sunray to cheer my home." I am very conscientious as to wrong impressions relative to my temporal state. I do not suffer for want of the necessities of life. I have made biology one of my main studies for more than a quarter of a century, and know enough about alimentary principles, and the philosophy of nutrition, to feel satisfied that seventy-five cents a week serves this temple of the Holy Ghost better than seventy-five cents a day. I would not exchange my simple dietary for the sumptuous fare of Dives.

No, I accept nothing on the ground of personal necessity. But my pen-ministry with all its incidentals, costs me more than food and raiment. And to meet this want I do not for a moment hesitate to look to the Divine provision—"The laborer is worthy of his hire." Luke x, 7.

You say, "How gladly would I do something to dissipate the gloom of your invalidism." My dearly beloved, the elder brother is in advance of you. No gloom here. "I am filled with comfort, I am exceeding joyful in all my tribulation." 2 Cor. vii, 4. It is

our privilege to have 2 Cor. iv, 6, and vi, 10-16, and Psa. xc, 1, as our dwelling place. If salvation is any thing, it is all that GOD can make it according to 2 Cor. v, 21; Gal. 3, 13; 1 Pet. ii, 24. Love and docility and obedience are synonyms. There is one commandment we are persistently prone to overlook. See Luke vi, 22, 23. Phil. iv, 4. 1 Thess. v, 16. Those who know the blessed mystery of Col. iii, 3, will also know the reality of 2 Cor. xii, 10. If God's own beatitudes will not kindle and sustain our joy, it is because we have no eyes for the vision of 1 Peter i, 8. In Gal. vi, 14, we have the key to it all.

LOST.

BY SUSAN R. BLACK.

Lost is a very common word. We all understand what it means, and how one feels who has lost that which he values very highly. The word lost rings out boldly that which effects us with anxiety and bewilderment. Lost is associated with sin—it was brought forth by sin. The first thing that was lost concerning human affairs, was the priceless gem of innocence. Our grand-parents in Eden lost their innocence by transgressing God's command and tasting the fruit of that forbidden tree bringing death into the world. "For God said in the day thou eatest thereof thou shalt surely die." Adam and Eve suffered a spiritual death the same day of their transgression. They become mortal, separated from God and hid from the presence of the Lord God, and when they heard the voice of God, they became afraid.

They no longer held sweet communion with their Creator, but had fallen from God's free spontaneous favors to a state of guilt and shame. God hid nothing from our view which was necessary to convince us of our lost position and state of alienation. God said: "Behold, the man is become like one of us, to know good and evil; and now lest he put forth his hand and take also of the tree of life, and eat and live forever." Here God, with his kind intervening providence, beheld the pitiful state which his creatures had fallen into and protected man. It now became a very merciful act for God to

send them forth from Eden. The great Creator of our body and Father of our spirits did not want us to live in such woeful state forever and ever. He wanted man to be reconciled to himself again; for I hear the voice of mercy. And the Lord God said unto the serpent, "And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." Gen. iii, 15. Now what could have moved our grand-parents, in such happy state and favored of heaven so highly, to forget their Creator and transgress his will? May I not answer? Because deceived by one who miserably lost his high position, and whose fall was from heaven down to hell, and who become a malicious intruder within the happy precincts of that Eden home in order to dislodge and bring down equal with himself, those whom God had favored so highly. "God said in the day thou eatest thereof thou shalt surely die." They were deceived by this base enemy of God who misled them by stealth, and said: ye shall not surely die; for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as God's, knowing good and evil. Half lies, half truth. And many are thus satisfied even now in our day: just so the story appears plausible.

That the devil told the truth is a fact verified, for God said: "behold the man is become like one of us to know good and evil." That the devil knew they would not die a physical death is also very evident, for they did not die a physical death within that day. God said let there be light. God called the light day. God divided time as we see it. And the evening and the morning were the first day. Gen. i, 5. And when God spake to man he wanted them to understand the natural day. This natural day belongs to the natural man. But with the Lord one day is as a thousand years, and a thousand years as one day. Adam and Eve not only ruined themselves for the proper station of life, but they also affected the ruin of their posterity; which very soon manifested itself in their own family. After their expulsion from Eden, two sons were born to them. Here at this period of their life, Mother Eve enter-